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doctrine of the Lord's Supper. Yet as late as 1895, the year with which Dr. Spaeth's first volume closes, we find Dr. C. Porterfield Krauth consecrated to an effort, by voice and pen, to effect a conciliation of opposing tendencies of belief and thought within the "General Synod." To many a break seemed to be inevitable; but Dr. Krauth, as it appears, was then not yet prepared to become the open leader of a division; though, consciously or not, his studies and his teaching were a moral force shaping events toward that issue. His conciliatory labors, however, were not entirely satisfactory to his own mind, as we may infer from a criticism passed upon himself in 1864, when he characterizes them as immature, "well meant, but full of inconsistencies brought about by the struggle between the influences of education and the incoming, but yet imperfectly developed, power of a truly consistent Lutheranism" (p. 380).

The work of Dr. Spaeth is a truly valuable contribution to the history of the Lutheran church during the fifth, sixth, and seventh decades of our century.

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DAS VERHÄLTNIS DER RÖMISCHEN KIRCHE ZU DEN KLEINASIATISCHEN VOR DEM NICAENISCHEN KONZIL. Antrittsvorlesung von MAG. THEOL. A. BERENDTS, etatsmässiger Dozent an der Universität in Dorpat. (—"Studien zur Geschichte der Theologie und Kirche," herausg. von N. Bonwetsch und R. Seeberg, Band I, Heft 3.) Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1898. Pp. 26. M. 0.60.

IN this modest but painstaking study Berendts has made a real contribution to the understanding of a problem which hitherto has been much neglected, or, at any rate, inadequately treated. It is, of course, only natural that evangelical theology, in its zeal to understand the two epochs of church history which are of decisive significance for the Protestant church—the period of the Reformation and the age of primitive Christianity—and to trace Romish errors back to their sources, should well-nigh have forgotten that the strife which issued in Protestantism "is not the only one that has disrupted Christendom." But even the two churches directly concerned in the first great disruption have labored especially to describe the actual

breach and to fix the immediate responsibility for it, while the deeper and remoter causes they have very generally neglected. Of course, recent Protestant church historians, in so far as they have seriously taken up the problem, have done much better than that. It is no longer attempted to explain the later relations without understanding the earlier. But even so good an authority as Kattenbusch has traced the oppositions between Roman and eastern churchdom with adequate thoroughness only as far back as to the Nicene council. Berendts would see the same thorough examination applied to the ante-Nicene period and extended backward even into apostolic times. And this brief study is on the whole a very successful attempt in that field. There is evidence of a careful examination of such historical sources as we possess and of a talent for sound criticism. Berendts makes it very clear that the divergence between the eastern and the western ecclesiastical principles and spirit began at a very early period and grew to considerable proportions before the Nicene council. All this, without doubt, had been in a general way already accepted. The merit of Berendts is that he has set the problem in a clearer light and by judicious criticism and combination made some real advance toward its solution.

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DIE GOTTESLEHRE DES HUGO VON ST. VICTOR, nebst einer einleitenden Untersuchung über Hugos Leben und seine hervorragendsten Werke. Von DR. JAKOB KILGENSTEIN, Priester der Diöcese Würzburg. Würzburg: Andreas Göbel's Verlagsbuchhandlung, 1898. Pp. xii + 229. M. 2.50.

THERE seem to have been two lines of consideration which led the authorities of the university of Würzburg to offer a prize in 1895 for the best essay on Hugo of St. Victor's doctrine of God. The first of these was the intrinsic interest of the subject itself from the point of view of history. The school of St. Victor has been variously estimated. In general, however, its mediating standpoint has left it open to criticism on both sides. The sympathizers of the mystic tendency have objected to the modicum of dialectic used by its representatives; whereas those who are inclined to lay stress on the use of purely rationalistic methods have taken offense at the mysticism of the Victorine theologians. It has been next to impossible to do full justice to the school. And although the school, as a whole, has been made the